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Dear friends this is the speech of Allah and there is no example of Him. There is no example of Allah (Quran). The Allah who denies any example states that there are some from Him. He says oh prophet you are a masal for Allah (Quran). Allah says that He has created many representatives from Him. If man has to be with the Quran he has to accept that there are representatives from Him.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)

[Pickthal 24:35] Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.

[Pooya/Ali Commentary 24:35]

The great mystery of existence, its eternal origin and infinite permanence is described in the most comprehensive and eloquent parable of light, which contains layer upon layer of allegorical comparisons to make apparent to man the purpose of the great author of the universe. The physical light is but a reflection of the true light in the realm of reality, and that true light is Allah. The performance of light is to manifest. It is Allah who manifests the universe. The human beings can only think of the factors of the spiritual world in terms of the phenomenal experience obtainable through physical senses; and in the phenomenal world light is the purest thing known to man. Due to the limitations of human experience man cannot see the real light but perceive only the lighted objects. So the physical experience is an illusion, because physical light has drawbacks incidental to its physical nature. It is dependent upon some source external to itself; it is a passing phenomenon; if it is taken to be a form of motion or energy it is unstable, like all physical phenomena; and it is dependent on space and time. The perfect light of Allah is free from any such defects. It prevails everywhere. It envelops everything. It is independent of time and space. The niche (mishkat) is the recess in the wall, high from the ground in the house. The divine light, according to the parable, is placed high above everything, all that which has been created, the whole universe. The lamp is the core of the real illumination. It is placed inside a glass which protects it from any outside interference or disturbance (refer to Saff: 8). The illumination shines bright like a star. In this world, governed by the laws of cause and effect, it becomes natural to know what makes the lamp burn, as no lamp burns without oil. So to give man the idea of causative factor of the generation of light, it is said that the oil of the blessed tree of olive keeps the lamp alive. It is said that after the great flood, the olive tree was the first to grow on the earth. This mystic olive is not localised. It is neither of the east nor of the west. It is universal like the light of Allah.

The light of wisdom (the Quran) in the heart of the Holy Prophet is as protected as the lamp in the glass. Verses 77 to 79 of al Waqi-ah clearly state that the Quran is a protected book; and no one can touch it save the thoroughly purified, the Ahl ul Bayt, according to the verse 33 of Ahzab. Therefore the true interpretation of "light upon light" is the Holy Prophet and his Ahl ul Bayt. It is further made clear in the next verse

(فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ) 24:36

[Pickthal 24:36] (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.

[Pooya/Ali Commentary 24:36]

The houses referred to in this verse are said to be (i) the Ka-bah, built by Ibrahim and Ismail (ii) the masjid in Jerusalem, built by Dawud and Sulayman (iii) the masjid in Quba and the masjid in Madina, both built under the command of the Holy Prophet.

Imam Muhammad bin Ali al Baqir said:

"The houses referred to in verse 36 of An Nur are the houses of the prophets and the holy Imams."

Thalabi, in the interpretation of this verse, relates from Anas bin Malik and Buraydah that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatimah, whether that house was included in the houses referred to and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."

Qutadah, an eminent scholar, says that once he told Imam Jafar bin Muhammad as Sadiq, while sitting in his company:

"I sat with many a great scholar, but my heart never felt the awe and reverence in any company it feels in your presence."

The Imam said:

"Because you are sitting in the house glorified by Allah in the Quran (and recited this verse)."

Misil and Masal have different meanings. Misil means similar to an existing thing you create another. You create a minbar similar to this one a cap like the one I am wearing. Masal means that you create a photo of the minbar and post it on the wall such that it reminds you of the minbar. You brought a handsome steed and I praise it. I ask you to bring another horse and you do this is misil. If you make a photo of the horse and on looking at this picture you remember the horse and this is masal. Allah says that there is no misil but a masal of Allah. Oh muslims tell me who is the masal of Allah that you look at him and remember Him. The world will recognize this masal at some time. What is the reason for refusing to recognize this masal (representative) of Allah? We refuse to recognize the representative of Allah as we didn't recognize the prophet. If you didn't recognize the first one (prophet) you will not recognize the last one (12th Imam). Is there any man in the world who will get a portrait done and then tear it up and throw it away. All protect their photos and Allah will not protect His 'photo'. Indeed He will and He will make sure that this 'photo' will remain till the end (the 12th Imam).

The world has been calling to the 12th Imam for a long time. Why doesn't he come?

I will cut with the zulfiqar of Haideri all the trees of bidat you raise. First learn to recognize me and then I will come (poet).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
(إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) 4:59

[Pickthal 4:59] O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

Ul Il Amr are another link in this chain. Oh those who believe obey Allah, His prophet and the ul Il Amr. Will Allah obey anyone – never, if Allah obeys anyone else then He will not be Allah anymore. The ayat says obey the prophet who will the prophet obey? None but Allah. How do you recognize the prophet? He obeys Allah alone. If the prophet obeys any but Allah then he is not a prophet. Then the ayat says obey the ul il azm. These will obey Allah and his prophet alone. The ul il azm are those who obey these two only if any who claim to be ul il azm obey any but these two then they are not ul il azm. This is why Moulana Ali said on being offered the Caliphate when Umar was being selected Caliph that he will not follow the way of the first two caliphs. Thus Imam Ali is of the ul il amr.

The Election

Umar appointed a committee to select the next caliph after him. This committee included

- 1) *al Zubayr*
- 2) *Talha*
- 3) *Sa'ad bin Abi Waqqas*
- 4) *Abdurrahman bin Awf*
- 5) *Imam Ali*
- 6) *Uthman*

Umar then turned to al-Miqdad bin al-Aswad and commanded him as follows:

“If five people agree (on the affair of the Caliphate) and one of them refuses, then cut off his head. If four men (from the six) agree and two of them refuse, then behead them. If three agree on a man and three of them are satisfied with another man, then be with those among whom is Abdurrahman bin Awf, and kill the rest if they turn away from that on which the people have agreed.”

(from the Life of Hasan Al Mujtaba, Baqer Shareef Al Quraishi, p 151).

As a result Abdurrahman hurried to Imam Ali and asked him “Shall I pay homage to you provided that you should govern according to Allah's book, the Sunna of His prophet, and the deeds of Abu Bakr and Umar?”

Imam Ali looked at him and answered with the speech of faith and of the free: “Rather, according to Allah's book, the Sunna of His Apostle, and my personal viewpoints.”

Adburrahman expected nothing from Imam Ali other than that, for the sources of legislation in Islam are Allah's book and the Sunna of His Prophet. According to them the government is managed, and the problems of the subjects are solved. The actions of Abu Bakr and Umar were not among the sources of legislation. Through his policy Abu Bakr followed a special way on which Umar did not agree with him.

Abu Bakr had a special viewpoints in respect of Khalid bin al-Waleed who killed Malik Bin Nuwaraya and fornicated with his wife.

Umar made unlawful the two mutt'as, while he admitted that they were lawful during the time of Allah's Apostle.

(from the Life of Hasan Al Mujtaba, Baqer Shareef Al Quraishi, p 158).

2. The Sermon of 'Umar

In a famous sermon the second caliph 'Umar banned mut'a with the following words: 'Two mut'a were practiced during the time of the Prophet [i.e. temporary marriage and mutat al-hajj],³ but I forbid both of them and will punish anyone who practices either.' Al-Razi summarizes the Sunni interpretation of 'Umar's words by saying that they were pronounced in a gathering of Companions and no one protested. Therefore, the situation must have been as follows: either (1) everyone knew that mut'a was forbidden, so they remained silent; or (2) they all knew that it was permitted, yet they remained silent out of negligence and in order to

1. Jawahir, v, 163.

2. Ahmad b.Hanbal, al-Musnad, Beirut, n.d., 1,52.

<http://www.morocco.com/forums/islam-islam/25534-legitimacy-muta.html>

How do we become ul il amr. We were born illiterate, a scholar teaches us and we learn from him. If I obey the scholar then by definition we are not ul il amr. Ul il amr obey Allah and the prophet alone. Ul il amr learnt from Allah and his prophet and from none other.

Suppose that someone falsely claims to be ul il amr what then? He became by force and then after claiming to be ul il amr became sick. Someone came to ask for a cure of illness and the doctor told him to drink alcohol. If you follow the doctor then you disobey Allah and if you dont then you remain sick.

Ul Il amr will he obey the parents or not. In Jafferi religion the Imam becomes Imam only after the father and mother have passed away. Thus as long as the Imam is alive his son is not Imam. This is why Moula Ali left the Caliphate, he said that he will follow Allah and the prophet alone but not the other two who were caliphs before that time.

If you ask my brother who is ul il amr he will reply that this is the king of the time. The Quran says oh prophet if they ask you about the soul tell them that the soul is the amr of Allah. We have to obey the commander of the soul. The ul il amr is the commander in the world of the souls (alam e arwah).

An old woman who was illiterate took a false dead body in front of the real Imam (Imam Ali). She lied to him and said please read the salaah of the dead on her (still living) son. Imam Ali asked her thrice and then when she insisted he read the salaah and the son who was alive died. The woman said you didn't even know that you did the salaah on a live person. Imam Ali said check if he is alive first. The mother checked and her son had died. She fell on his feet and said that I had brought him alive. Ali replied thats why I asked you thrice as since I command the souls if I speak once the soul leaves the body.

My father Moulana Shams E Hussain Bijnori used to say at this point. Imam Ali and his son Imam Hasan were walking in the park. Imam Ali told his son do you know whose grave is this. He replied that Oh father you know beter. He said this is the grave of Suleiman ibn Dawood. Imam Hasan desired to see Suleiman. Imam Ali gestured to the dirt and Suleiman came to life and Imam Hasan saw him (this is from a book Hayatul Haywaan a sunni book). Imam Hasan saw him and then said that Oh father I would love to speak to him. Imam Ali said Oh Hasan this is not difficult at all. He took his ring off – the same ring that Suleiman used to wear and rule the jinn and devils. The same ring that moula Ali gave in zakaat. The same ring. He stepped forward and put the ring on Suleiman and Imam Hasan then spoke to Suleiman. Imam Hasan then said I spoke enough. Imam Ali stepped forward and took the ring off. Allah knows that after this incident we see the difference between prophet and Imam. Prophet Jesus kept his followers alive and Ali brought a prophet to life. The person who brings a person in his

followers alive is a prophet the one who brings a prophet to life is Ali. You heard all this and still are quiet what book did you read? Why are you quiet?

Allah obeys none. Prophet obeys Allah. The ul il amr obey Allah and the prophet. Who desired something from the prophet? His wife had. The wife desired something. The wife of the prophet desired that he listen to her. Now I want to give you an example. When I left home my wife told me don't drink cold water. You will get a hoarse voice. I listened to her is this a sin no it isn't. If she says do not read salaah then if I listen to her this is wrong. You have money and she says do not go to hajj and I don't this is a sin. The prophet's wife told him do not eat honey. The prophet said if you say I will not eat honey. An ayat came right away. Why do you make that which I made halaal till the day of judgment haraam.

(يَا أَيُّهَا النَّبِيُّ لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ) 66:1

[Pickthal 66:1] O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

[Pooya/Ali Commentary 66:1]

As a preface to this surah refer to and study carefully the commentary of Ahzab : 28 to 32, 33, 34, 35 on pages 897 to 908 in which the character pattern of the two wives referred to in this surah, A-isha and Hafsa, has been discussed in the light of the traditions reported by Bukhari and other well known Muslim scholars.

The Holy Prophet used to drink a glass of honey-syrup whenever he visited the apartment of Zaynab. A-isha and Hafsa became resentful, and A-isha devised a plot. Knowing the Holy Prophet's dislike of unpleasant smells she held her nose when he came to her apartment after drinking a glass of honey-syrup prepared by Zaynab, and accused him of having eaten the produce of a very ill-smelling tree. When she accused him of having eaten maghafir (a nauseating herb) the Holy Prophet said that he had taken only honey. She said: "The bees had fed on maghafir." When he visited Hafsa she also acted just like A-isha. Displeased with their obnoxious behaviour the Holy Prophet vowed not to eat honey any more. This is recorded by Bukhari in his commentary on Tahrim, in his Sahih, Vol. 3, p. 136. In the same place are recorded several traditions as related by Umar bin Khattab stating that the two women, A-isha and Hafsa were insolent and haughty towards the Holy Prophet.

On a day assigned to Hafsa, when she was not found in her apartment as she went to her parent's house, the Holy Prophet spent the night with Marya, the coptic girl, presented to him by the ruler of Egypt, who became the mother of his son, Ibrahim. To calm the quarrelsome bad temper of Hafsa he vowed that he would have no more to do with Marya.

The wives of the Holy Prophet were expected to show a higher standard in behaviour, as they were in the company of the superior most teacher of manners, social behaviour and etiquette.

The Holy Prophet's mind was sorely distressed by the obnoxious behaviour of A-isha and Hafsa and he renounced the society of his wives for one month. Verse one was revealed to say that as Allah has allowed him honey and Marya, he did not have to forsake any of them.

If any vow prevents from doing good or acting rightly one should expiate the vow, but not refrain from doing good deeds. For the expiation of oaths and vows see commentary of Ma-idah: 89 and for the vain oaths and vows Baqarah: 225.

Verses 3 to 5 refer to A-isha and Hafsa who were envious and jealous to the point of sickness against the Holy Prophet's refined and highminded wives. Once Hafsa came to know about a very personal matter concerning the Holy Prophet which he thought should not be made public, therefore he asked her not to publish it. But she at once rushed to her friend A-isha and whispered to her a version which was in great part untrue. Hafsa who betrayed confidence and A-isha who encouraged the betrayal were commanded to turn in repentance to Allah. If they were to resist repentance and amends, they would be abetting each other's crime but could not harm the most perfect messenger of Allah whom all the spiritual forces always surrounded to protect from every type of slander and falsehood. Please refer to Kanz al Ummal, vol. 6 p. 294 and Ibn Sad's Tabaqat, vol.8, p. 115.

Salihul muminin, "the (most) righteous among the believers" refers to Imam Ali according to Tafsir Durr al Manthur by Jalal al Din al Suyuti, Tafsir al Husayni, Kamaluddin Husayn Kashifi and Hayat ul Awliya.

Aqa Mahdi Puya says:

To make a vow to do a thing which one has the option to do or not to do is permissible in Islam if there is good in it.

A husband can accommodate his wife's legitimate desires to a reasonable extent. Ma-idah: 89 gives details of expiation for cancelling the oath.

The recommendation in verse 2 to the Holy Prophet to dissolve his oath is put forward in view of the insolent behaviour of A-isha and Hafsa described in verse 3. The tone of the first two verses is like Bara-at: 43 wherein hypocrites have been blamed for falsehood.

Refer to the commentary of the verses of Ahzab mentioned above on pages 897 to 907 particularly Aqa Mahdi Puya's note on page 899. The Prophet had discretionary power to divorce any or all his wives, and if he did so Allah would give him good women as his wives in place of the existing wives, who were, in view of verse 5, ordinary women harbouring envy, jealousy, and ill-will against others; particularly A-isha's hostility towards Ali Ibn abi Talib has been recorded by all the well known historians. See commentary of Ahzab on pages 897 to 907. At last she led an army of insurgents against him in the battle of Jamal. See details of this battle in the Early History of Islam by Dr. Safdar Husain. At that time there were better women of character and integrity than the wives of the Holy Prophet. The evil demonstrated by the two has been described as sufficient transgression to be condemned to the fire of hell; so the believing and obedient wives of the Holy Prophet are warned to save themselves from a fire whose fuel is men and stones as stated in Baqarah: 24.

When verse 6 was recited by the Holy Prophet a man stood up and said: "I try my best to make the members of my family follow the commands of Allah, do good and avoid evil, but my advice falls on deaf ears and they-do not obey."

The Holy Prophet said:

"Blessed is he who teaches righteousness and the commands of Allah to his family. If they do not listen to you, they shall be the fuel of the fire. You are safe because you have done your duty."

It is written in Minhajus Sadiqin that when those who have done good deeds and believed in Allah will be rewarded on the day of judgement, they will pray to Allah to bless him more and give him more reward who taught them the true teachings of Allah, His Prophet and Ahl ul Bayt and showed them how to follow them in letter and spirit. Reverse will be the fate of those heads of the families who did not do their duty to their families. All of them will be the fuel of the fire.

The punishment the disbelievers will undergo is the result of their disbelief and evil deeds. It is the fruit of their own misdeeds, the result of their own deliberate choice.

This ayat came right away. Why did Allah do this? Allah said this is a small thing but if my prophet obeyed anyone even in eating or drinking then he will not be a prophet any more. If he obeys anyone but Allah in anything then he will not remain a prophet. If we say that the prophet obeys none had Allah not sent this ayat and if the prophet had stopped eating honey on his wife's desire then this would be a problem.

The prophet will follow none but Allah. On the day of eid the sons of Fatima tell the prophet become a horse. No ayat came about this. Gibrael came but the prophet became a horse and the grandchildren rode on him. They said where is the reign and he gave them his hair and said this is your reign and wherever you move my head prophecy will move in that direction. The grandson said my ride does not speak and the prophet obeyed. Allah said oh my beloved prophet obey these little grandchildren of yours as their obedience is My obedience. Obey everything that they say as this is My obedience.

The best part of salaah is sajdah. This is not our sajdah I am talking about but the sajdah of the prophet. As he was in sajdah then the grandson sat on him. Oh muslims come try to make him get up and he will never get up. Imam Hussain sat on his grandfather and Allah wished for the sajdah to be prolonged. He said subhallah 70 times and until Imam Hussain got down by himself the prophet didn't get up. This was an incident of the masjid not the open field. We might have not known of this incident except of the elderly sahabi of the prophet who asked why did you make the sajdah long. Hussain saw this and said that oh Prophet you increased your sajdah for me and you said subhallah 72 times. Hussain will do sajdah but will not raise his head.

A mother wanted to know who will cry on my son? She asked her father. The prophet replied do not worry my daughter Allah will create a people who will cry for your son. She asked him in Karbala will you be there? no. Will Ali be there? no. Will I be there? no. Then baaba when you, Imam Ali and I will not be there in karbala who will cry for my son? Who will cry for my son? The prophet said that Allah will create a people whose youth will cry for your youth, elders for your elders, their children for your children. Imam Hussain also asked his grandfather how will you treat my people he said that I will intercede for them. He then asked Imam Ali and he replied that I will slake the thirst of those who are thirsty. Then Imam Hussain asked his mother how will you treat those who cry for me. She replied that I will stand in front of the doors of heaven and tell Allah I sacrificed four children in your way and today Fatima asks justice and forgive these people their sins they cried for my son for whom none were there to grieve in Karbala----

Questions

- 1) What is the difference between the physical light we see and the divine light of Allah?
- 2) Name a house in which the light of Allah is found (according to Abu Bakar).

- 3) According to the Quran 24:35 who are the masal (mathal) of Allah? That is to say who are the 'light on the light'?
- 4) Who should we obey according to the Quran? Name the sura and ayat.
- 5) Who do the ul il amr obey?
- 6) How does the 'election' after umar prove that Imam Ali is ul il amr and that Abu Bakar, Umar and Uthman are not?
- 7) Who has the ring of Suleiman?
- 8) Which wife of the prophet asked him not to eat honey? What ayat of the Quran was revealed after that?
- 9) Why did the prophet prolong his sajdah?
- 10) What did Bibi Fatima pray for (hint:who will cry for Hussain)? What did she say she will do for those who cry for Hussain on the day of judgment?